

VOL. XVII.

NO. 1.

THE

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JANUARY, 1873.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 59 READE ST.

Price, 50 Cents a year, in advance.

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1873

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Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary.

VOL. XVII.

JANUARY, 1873.

NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

WASHINGTON, D. C.

**Church Formed—Interesting Ceremonies
—Caste Obliterated—All One
in Christ.**

The scene presented in the letter below is unusual. It is not often that at one communion service, there are so many different races of people represented in the candidates for admission to the church; for here were Chinese, a native African, a Creek Indian, a Freedman, a white man and the daughter of a deceased missionary in Africa. It seems a little like St. Luke's description of the gathering on the day of Pentecost.

WASHINGTON, Nov. 12, 1872.

On the day set apart for prayer for Colleges, Jan. 25th, 1872, we organized a small church at Howard University. Since the organization, we have had three communions at each of which we have added to our number. Last Sabbath was a day of special interest in the history of this infant enterprise. Dr. Rankin preached the sermon, after which two native Chinese, supported here through the contributions of your society, were among the number received. In looking over our files, I find a letter from Rev. E. P. Smith, then your Field Secretary, dated Feb. 18, 1870, making an application for the reception of three Chinese young men to our institution, named Fung Affoo, Leong Sing and Choy Awah. The two first named, he regarded as men of great promise, and they having indulged hope in Christ, were last Sabbath baptized by Dr. Rankin, in the name of the Holy Trinity, and

entered into covenant with the people of the Lord. At the same time a native African from the eastern coast, who came to this country with the Rev. Mr. Robbins, missionary of the Am. Board, a daughter of a deceased missionary to Africa, a Creek Indian, a young man who was a slave in the South at the breaking out of the war, now a promising young man, and our University Treasurer, J. B. Johnson, were received into this infant church. A large audience was present to witness the interesting ceremonies, and manifested deep interest in the exercises of the hour.

As the writer looked upon this scene, the words of the Saviour came forcibly to mind: "And they shall come from the East, and the West, and the North, and the South, and shall sit down in the kingdom of God."

The friends of the Missionary Association have great reason for gratitude for the success which has thus far attended their labors. The past success should be the occasion of a new impulse in the work of the world's evangelization.

D. B. NICHOLS.

VIRGINIA.

Hampton Institute.

Students in Tents—Efforts for Education.

In the Nov. "Missionary," we gave a communication from Gen. Armstrong, stating the gathering of students at Hampton Institute. We present

here a few lines from him showing the tent life of some of these students. Who can doubt the future elevation of such people, and who can refuse to help them?

You will be glad to learn that Hampton Institute is spreading like a green bay tree. Our new class numbers one hundred and twenty-six students. But you will be sorry to learn that the students are so poorly off that they are already beginning to suffer from want of the comforts of life.

Twenty-four young men are living in tents. In the last storm they got wet through, but no one murmured—they are glad to get an education even at such cost—and would stand more if necessary. Their disposition is noble; their fortitude is that that can only be inspired by a Christian purpose; their future is most hopeful, for they are to be the Evangelists of the South, and they give every promise of becoming a noble army of workers in the vineyard of the Lord.

Will you not bring their need before the friends of the cause.

—•—
Norfolk.

*The Negro as a Worker and Economist—
Buying and Paying for Homes.*

The following letter was written by a gentleman once connected with Hampton Farm, now a resident of Norfolk. He has well tested the capacity of the negroes as a laborer, and gives us here some facts showing their desire for homes, with the difficulties and successes.

NORFOLK, Nov. 23, 1872.

In reply to your request for facts regarding negro efforts to buy homes, I would say that at this place the opportunities for such purchases have heretofore been very limited. Rents and wages have not been so arranged that a negro could lay up money. Receiving seventy-five cents for a day's work, providing for himself and family, and paying from two to four dollars per month for each room, the negro has been compelled to live from hand to mouth. The Freedman's Bank has been very useful in teaching him the

value of such small sums as it has been possible to lay by. But until recently the only way for him to acquire a homestead has been to pay nearly all cash for it, at prices guided by the unreasonable rentable values. While paying rent enough to buy his wretched tenement every three or four years, he could not under such circumstances save cash enough in twelve or fifteen years to purchase it. Stouter hearts might well have been discouraged.

Since April, 1871, I have sold to negroes thirty-six houses and lots on time. The opposition of "old master" has rather confirmed the negro in his determination to purchase. Of the thirty-six customers, only two are not doing their best to pay faster than the agreements of sale call for. The time allowed has been from three to four years with monthly payments. Six have already paid in full. Eight others have paid over half. The rest, with very few exceptions, have kept up their agreements, and are over paying whenever they can do so.

Considering that negro laborers and mechanics do not get more than from half to two-thirds of white men's wages, I think my negro customers have shown that they are capable of a hard struggle to rise when a reasonably fair chance is offered them.

Of individual instances, it gives me pleasure to mention the cases of P—S—, who, freed by the war, started with nothing but an axe on his shoulder. He worked by the day, then rented some land, and now owns two teams, his farming tools, and owes only fifty dollars on a house worth five hundred.

W—C—, a stone cutter, who by severe economy has managed to lay up seven hundred dollars since the war, while paying eight dollars per month house rent.

T—B—, a truckman, has paid for his horse and truck, and a house worth four hundred dollars, from his savings.

Many others, with as good courage perhaps, but less favorably situated, have not advanced so far. As laborers, such need only an object to work for, to make them as effective as the Irish, and far more docile. They have been between

the upper millstone of high rents and the lower one of low wages. But there are the elements in them of a class of citizens so valuable to this community and in this climate, that their loss could scarcely be repaired.

Very truly, yours, F. R.

TENNESSEE.

A Precious Revival in Fisk University.

Most blessed of all the fruits of our labors is the redemption of souls. We are pleased with the good instruction that Fisk University gives to her pupils, and we rejoice in the pathetic songs which her Jubilee Singers furnish to the public, but above all we thank God for the crown of immortal souls.

FROM A LETTER OF MISS MATSON.

We are in the midst of a most precious revival. There have been twenty conversions among the students since last Sabbath.

School has gone on as usual, though today was a day of special prayer and fasting to those who wished to observe it. At chapel exercises this morning, five testified to having found the Saviour since last night, and during the day, ten more have come into the light. A large number of these are city scholars, but many of our best students are among them.

Revival—Later Information.

FROM PROF. F. A. CHASE.

"The revival work still goes on. All of the boarders, except one young man, have made a profession. About sixty in all, have expressed a hope. It seems to be the impression of most, that it is a genuine work. There is now and then some demonstration of feeling, as loud weeping, and then all is quiet. There have been two cases of falling. We removed one of these persons from the room on account of the disturbance, but she soon became composed, and came back and told her experience in a rational way. It is quite remarkable that nearly every convert has borne testimony to the uselessness of long mourning and of waiting for visions and voices. We use the time of our morning prayers for a

meeting, have a noon meeting during recess, and one during the last study hour."

Joy of Teachers over Letters giving Help to Pupils—Successful Struggles—Individual Cases.

This letter is long, but it will repay perusal. We congratulate the generous donors mentioned, and wish that many others might share their joy. We extend "our hands across the gulf," to the earnest young men who strive so earnestly for knowledge. Bear up, have souls. God and his people will help.

CHATTANOOGA, Nov. 15, 1872.

A letter is received! In it is cheer enough to more than atone for all the anxious weeks and sleepless nights of the long sultry days of summer, in planning, weeping, and praying for some door to open—some Christian hearts to respond to the cry of "help us!"

The receipt of one more letter like this might have been too great a joy—not only for me, but for some poor students who are worthy, and yet unaided in educational advantages.

Some such, have been in the University, one, and two years; and now, after weary trying, find their summer's earnings swallowed up by parents, or sisters, who feel little interest in mental attainments, but labor "for the meat that perisheth." One, who has received high commendation from his teachers, writes me upon his return:

"It seems to me that everything at home has gone to destruction. I sometimes wonder how I am to stay away from them so long. I am afraid my brothers will come to a bad end."

In alluding to his recent avowal of faith, he says:

"I shall never forget last Sabbath week, for it was a dear time to me; and because I think it will be the cause of my mother coming to Jesus. If I was at home, I feel sure that she would come to Him. And how glad I should be!"

To recur to the letter, however, of which I first mentioned. It says:

"If C—L— gives to her friends satisfactory evidence that she is converted, and

you and Mr. — think she will be useful as a teacher, etc., among her people, I will see her through the winter at Atlanta, and you may notify her to get ready. I could not induce Miss N— to do anything about it, so must buckle to, and do it myself, if she goes. Now I cannot easily afford to send two, but if you are careful to select good material, it will pay. I enclose draft — to be equally divided between W— and C—, as part of their expenses.

"I like the course of —, and if he is unable to go, tell him to write me of his financial condition and prospects, and I will try to find help for him. If he has \$40 or \$50, or even \$25, and cannot get help, tell him to go on, and I will be responsible for the balance. If M— has \$20 or \$30, tell him to go to the University, and I'll send him money when his gives out. I help these four on your recommendation; and only ask that they be worthy of aid, willing to work to improve the advantages I pay, and help pay for."

Previous correspondence had led to this donation—and how wide its influence will be, when these are prepared to go out and teach or preach! God "loveth a cheerful giver."

Another letter of same date, from Kentucky, says:

"Tell C— to be of good courage—save all she can—and the way will be open. I will be responsible for \$25 to aid her in going to Nashville. I hope others can assist her to continue through the year."

This is not a worthless letter! I think I shall come to reverence letters, for the cheer they bring in these up-hill tryings to work for God.

Yet another letter from the "Old Granite State," encloses messages of encouragement, as well as \$20, to aid a needy young girl—who is laboring summers to save money to fit herself for a teacher—and for one year has tasted the sweets of higher privileges than can be had in this place. So we are striving on, to do our Master's work—the *rest*, will be, "by and by." From Chattanooga, twenty young people have entered this term, the schools in Atlanta, Nashville and Hampton.

Several of these, deserve more than a passing mention.

George has "been knocking around," as his mother would say, but not George, all the year. In school last winter, supporting his mother and young sisters, by work at odd jobs in town, then on railroad, then in the iron mill, and lastly, opening a grocery. I feared that in his case the "rolling stone would gather no moss," but the time came, George had paid \$25 for his sister in Fisk, \$25 for his own board and tuition, beside over \$20 for his fare to Hampton, and buying a lot for his mother to build a home upon. George needed clothes. Our good friends in Albany and Concord sent us these. How much they assisted these students, they never can understand. Many are the thanks of the recipients, and glad are their hearts, I assure you.

Albany sends \$20 to pay freight, and aid students in paying bills; for which, every one of us tender our best thanks.

Richard has been draying all summer—early and late—has no genial home, and resolving to learn a few things, paid \$50 as his first instalment. His father supplements this.

Willie, poor boy, went on the railroad, and the result was, that in a suit against the agent, by the State, he lost all his earnings, \$59. He worked on another, and in the iron mill—succeeded in saving but little. His mother made a sorry home for him, his stepfather drinks and gambles. Willie tries to live a Christian. I know you would think so, if you heard him ask the family blessing upon his food, conduct its devotions, or pray for his associates, and those who have been so kind as to help him to school. I could but shed tears at his prayerful joy in the young people's meeting, just the night before he left. He prayed:

"Dear Jesus, will you bless him who has so kind a heart as to help us to go to school. Will you keep him in health, and to have a rest in thy beautiful mansion."

Augustus P—has saved his earnings, and asks no help but what his father gives. Is sixteen years, black and “smart.”

Calvin was quite as joyful as any. How he had longed to go. The Ku-klux did not beat out all his love for teaching but he determines to be yet better fitted. He could scarcely wait to hear how it was to happen, but when I told him he could go—that he might see his father, send word to his mother to have his scanty wardrobe ready, and be back to do his sexton’s work of putting the church in order before dark, his speed was fleet as a hare, his eyes beamed, and he looked more gratitude than I ever saw. He had earned something, but was not strong enough to work on the railroad or iron mill, where he got sick. He taught in Alabama, and received the penalty, if not the money. Earned \$140, received \$30, and fled for life. His poor mother is now ill in bed from effects of that terrible trouble and abuse. He has the talent for a superior teacher.

Of *Sheppard*, I must speak, and cease telling you what interests me so greatly. I became convinced in night and Sunday school, that he would improve any opportunities presented him. Miss R—and myself very soon decided to send him to Atlanta, and between us, assume the payment of his year’s board and tuition. If it seemed right, we thought “the Lord would provide” assistance for us, to carry him through. It has proven thus, and not in the least have we regretted it. He has been as one of the professor’s said, “a good student and a splendid fellow,” “a young man of great integrity.” When he went, in December last, the Second Reader was as much as he could master. He now reads very well in the Fifth Reader; taught a school three months during vacation, of more than fifty pupils, established and superintended a Sabbath school of one hundred and twenty, organized and put in successful operation

a Band of Hope, with twenty-one members. The people believed in his efforts, and induced him to make a promise to return. With the proceeds of his labors he renewed his studies in the University. I am hoping that one year more will be of incalculable use to him and others. More than all, Sheppard became a Christian. In appearing before the Church Committee, he said:

“When I got to Atlanta, before I looked at a lesson, I asked myself, Why am I here to study? I did not give up praying till Jesus was my Saviour.”

Prayer, faith and money will change many of these stray sons of Ethiopia into strong, earnest co-workers for the vineyard of our blessed Redeemer.

Yours in faith,

CARRIE M. BLOOD.

GEORGIA.

A Promising Young Man—A Power for Good or Evil.

The young man described in this letter has special possibilities of good or evil. He may become a Bunyan, the swearing tinker or the Christian preacher. It is a marked case, and presents a rare chance to rescue peculiar gifts from bad use. The writer is very candid in presenting both sides. We give no clue to names or places for obvious reasons, but money for the education of the young man, if sent to W. E. Whiting, 59 Reade St., N. Y., for the use of “John Bunyan,” will be applied to the purpose.

One of our most promising young men cannot come to school because his father will not help him any longer. He has the most marked mind we have ever had, so strikingly original. He does not aim to be unlike others, but it seems impossible for him to follow in a rut in thought or expression. In perfect simplicity, he expresses his thoughts in such a pleasingly peculiar way that when he speaks everybody listens, and everybody remembers. But he is a young man of such an intense nature, he has most desperate struggles with himself, and has not yet conquered. He could, I believe, if surrounded by good influences be saved; I do not believe he will be if he is not. At any rate, I feel that he is worth a great deal to his race

if good, and a great deal to Satan if bad, and I want to make an effort for him, yet he is not a good boy enough already to use money given to help students with. I feel that the one who helps him ought to know he is running some risk. He may never be a good man, but I thought some one who loves to try to snatch brands from the burning, whether he succeeds or not, might like to send \$66 for him. That amount will pay his expenses from Christmas through the year. Now if you happen to know a man who wants to educate a young man, rather than to help in any other way, you may present this young man as a candidate. I'm bound to get the money for the young man some way. He's black as a coal, but very fine looking, tall, straight, with regular and handsome features.

ALABAMA.

Selma.

*Weekly offerings in a Colored Church—
An example of liberality—Night
Teaching.*

The "Missionary" of November last, gave an account of the building of a house of worship in Selma. Below we have pleasing evidence that the people worshipping there are living and giving Christians. Some Churches in the North might be glad to welcome as members a few such self-sacrificing givers as this colored Dea. Smith.

The church has adopted the system of weekly contributions, using envelopes. We have only commenced this week and have \$4.05 pledged weekly. There are still others who will give, who have not yet put their names to the book. All seemed pleased with the plan and the colored members were very free to give all, and in some instances, what appeared to us, more than they were able.

For example Dea. Smith, a very intelligent and good colored man has a family of eight, one of his household being a boy, who is fatherless and motherless, whom he has adopted. The boy is a member of the church and a real faithful Christian. Mr. S. has nothing to depend upon but his labor as a carpenter. He pays \$20 per month, house

rent, and yet cheerfully pledged weekly 25 cents for himself, 25 cents for his wife, and 25 cents for Charlie the adopted boy.

The most of the money we raise by contributions in this way is to be kept to furnish our church when we get one built.

I have decided to have a night school one or two nights in the week just to help the members and regular attendants of the church to learn to read and write. One or two nights seem but little in which to teach them, but we shall not charge any tuition, only let them give enough to pay for coal and lights; they will learn something, and their children can help them at home.

I mean to have some kind of a meeting in the day time once a week for the women. I feel very anxious for the physical, moral and spiritual welfare of the people, and that I trust may accomplish something.

Athens.

*Church encouraged—Scholars "terribly in earnest"—Night School a necessity
—Another Teacher needed.*

The Church and School at Athens, Ala., are prospering, but the cry comes up from there as elsewhere for more laborers. The teachers are ready to go if we had the means to send them.

ATHENS, Oct. 8, 1872.

Athens never was more needy than now, never presented so encouraging a prospect for good results from Christian effort.

The church is alive and working earnestly for the Master. The coming of Bro. Roberts was timely, and all feel greatly encouraged. There is much interest among the young people. Several have arisen for prayers. Our prayer-meetings are largely attended, and our hearts are encouraged to pray for a gracious out-pouring of the Holy Spirit.

We have a larger number of young men in our school than ever before, all *terribly in earnest*. All who went out

to teach during the vacation have returned, more eager than ever before for a thorough education. They seem deeply impressed with a sense of their needs intellectual and spiritual, and their presence in our school is a power for good that we cannot afford to lose. Besides, they have not the means to *go away from home to school* as they are not yet paid for teaching. They feel that they must stay in Athens, and are using their influence to bring in young men and women from the country. Quite a number are already here, and many more are waiting to find boarding places.

Our people are beginning to wake up to the importance of this matter and some of the best families are preparing to accommodate a few boarders.

The night school seems a positive necessity. Men of business—young men who work on the railroad, and young women out at service, look imploringly to us for help. We cannot bear to turn them away, and yet we dare not attempt to carry on a night school without another teacher. Will you send us one at your earliest convenience?

Yours very truly,

M. F. WELLS.

MISSISSIPPI.

Tougaloo University.

\$40,000 Wanted—Success, creating greater Need—A Practical Appeal.

FROM GEN. C. H. HOWARD.

In almost every number of the "American Missionary" you have some stirring appeal on behalf of our institution at Tougaloo, Miss. I am tempted to say if our Christian people will not hear the fervent words of such a true hearted man as Supt. H. S. Beals, they would not give heed though one rose from the dead. But a good friend has suggested that more of the details of the expenses of our work would be generally interesting and would perhaps inspire confidence, and be the basis of special effort on the part of some to contribute more than they now

do. We have therefore prepared a statement of the year's expenses at Tougaloo to accompany this. The Association was aided in the acquisition of the fine old mansion house and five hundred acres of land, and in the erection of two dormitories, by the Freedmen's Bureau. The entire property is valued at \$32,000.

The school has always been crowded with pupils eager to learn. A deep religious interest has generally pervaded it. If there were accommodations for five hundred more, they would be immediately occupied.

The plan to allow the students to pay for their board in part by work has proved a success, especially in making the institution accessible to those who most need it, and is the most economical way of helping them.

The recent purchase of a cotton gin and a stationary engine will give more work to the students, and at the same time save us the usual cash outlay for ginning, our cotton and grinding our corn. The extra tuition for music justifies the purchase of a good piano, and the employment of a good music teacher.

The facilities of the institution ought to be greatly enlarged, to allow the more advanced students to go forward in their education, as well as to provide for the hundreds of others who are now refused admittance for want of room. An appropriation of \$4000. was voted by the last legislature to aid towards salary of a normal principal and assistant, and to help indigent students on certain conditions, and for apparatus—\$3000 of this has been received in State bonds. There seems to be very little hope of any more aid from the State. Some county school warrants, not included below, have been received towards salary of the teachers in the primary department, but they are so much depreciated in value that little will be realized from them.

A large brick building is needed for additional dormitories, for a chapel for general exercises, and for the use of the church, and for recitation rooms. \$40,000 is not too much for such a building. While our friends do not forget the

regular gifts to keep up the current expenses, is there not some one who will come forward with this endowment? or are there not four who will give \$10,000 each, not to be paid over until the whole is subscribed? or are there not ten who will give \$4000 each, or forty who will give \$1000 each on the same condition?

Here are combined all the Christian appliances to lift up morally and religiously the ex-slaves. It is the only institution of the kind we have in Mississippi or Arkansas, comprising a total population of 1,293,356.

Besides the direct benefit, thousands upon thousands of Freedmen already feel its influence through the students who go out from it to teach in the common schools, and the number thus reached will constantly increase. We plead that this missionary enterprise may rest upon the hearts of our Christian people, not only for the material support it must have, but that prayers may ascend for the continued presence with it of the Holy Spirit.

Expenditures on account of Tougaloo University, for the year ending Sept. 30, 1872.

For current family expenses of faculty and 226 students.....	\$3352 28.
Building and fencing material.....	911 01.
Material for house for Mrs. G. (a colored widow) bought by special donation, of \$100.....	93 50.
Furniture.....	269 01.
Books and scientific apparatus.....	544 00.
Piano, (one half donated).....	300 00.
Library expenses.....	83 25.
Farming utensils.....	105 75.
Mules.....	275 00.
Labor on farm in addition to that paid in board.....	86 65.
Freight on lumber, roofing, stove, books, &c.....	384 47.
Miscellaneous (supplies, &c),.....	316 47.
Salary of Superintendent.....	1,000 00.
“ “ Professors, including	
pastorate.....	1,720 00.
“ “ Ladies at \$15 per mo..	468 60.
Traveling expenses of Instructors to and from the field including vacation collecting tour of the Superintendent.....	665 41.
Total.....	\$10,575,40.

These expenditures were met	
By receipts from students for board	935 45.
“ “ “ Sale of cotton	921 26.
“ “ “ Rent of land	190 00.
“ “ “ Public school fund	464 19.
“ “ For use of library	83 25.

By Remittances and pledges
of A. M. Association..... 7,981 25.

Total.....\$10,575 40.

P. S. We find ourselves \$100 behind in the payment of the current expenses at the end of November. As usual, hard times touch benevolent causes first and press them longest and hardest. To lift us over the financial crisis every friend will need do his best promptly and when possible increase his gift to make up for loss of transient helpers who fail us in such times of trial.

LOUISIANA.

The Far South—Hopeful Field—Intelligent Ministry Needed.

We have much confidence in the judicious observations of Rev. Mr Ashley, of New Orleans, in regard to the feeble Congregational Churches in and around that city. The sketch below gives an example of the difficulties and needs, and yet the encouragements of one of these.

NEW ORLEANS, Nov. 14th, 1872.

I have just returned from a visit to the Teche country, otherwise New Iberia. Nature has endowed this region with every facility for a rich and happy country—it is a fertile prairie, sparsely settled, habitations very poor, white people unenterprising and bigoted, mostly Romanists. It is a region not yet within sound of the railroad whistle. New Iberia town contains about 1,500 population. There is a Congregational Church (colored) of sixty members; the members appear to be earnest people and the congregation numbering one hundred and fifty persons is composed largely of intelligent young people. Of course, the members of the Church are not rich in this world's goods, their house is far from comfortable; they have done much for themselves and are ready to do more, but they must have aid. With proper effort we can hold all the colored population of that region.

Of one thing I am fully persuaded that intelligent, well-informed devoted missionaries are indispensable to the success of our work. The people must be taught—how shall they be taught without a teacher? and how shall one teach unless he is instructed? Would you

send uneducated men to the "heathen," with any hope of success? Why then trust to undisciplined, uneducated men here? The people must have leaders who can see, or they will fall into the ditch. I wish we could make the churches at the North see this and help us to the right men.

TEXAS.

Timely Help—A Grateful Pastor—A Growing Church.

This letter explains itself. It is the story we begin to hear repeated from the South—a feeble colored church making great sacrifices to obtain a house of worship; sacrifices shared by pastor and white friends—the timely help of the A. M. A.—the gladness—and more than all, the great needs that still remain to be met! The North—the prosperous North must help these struggling ex-slaves.

GOLIAD, Oct. 26, 1872.

GEN. C. H. HOWARD—I do wish you could know how greatly we rejoiced over the cheering words of your last letter. If you could have seen us worshipping under an oak tree, about four months ago, a congregation of less than twenty, with empty pockets and down-cast eyes; and could now look upon us in a snug board house, with roof and rough board floor, boxes for seats, a smiling congregation and Sabbath school, you would say with us, "What hath God wrought?" The members of the church pledged \$75, and some of them said they would sell a horse out of their team, to give, if necessary. When Bro. B——, who was with us that day, promised us \$50, there was a big shout among our colored friends.

Bro. Peebles gave us \$40, I added \$7, we hired \$100, and started four teams for the lumber. We secured four acres for a site, every acre of which is worth what we gave for the whole, \$50. The windows will be ready soon, but we have not a cent of money. The \$50 for the land must be paid to-morrow. Last Sabbath I said to my people, "Be of good cheer, God will help us." My text was the twenty-third Psalm. "The Lord is my shepherd, I shall not want." And sure enough, here comes your letter, and on the strength of it, Col. Case, who was from Massachusetts, says he will let us have \$100, as a loan for a month, to pay for the windows and get a deed for our land. So our hearts are

bounding happy. I thank you, my brother, from the bottom of my heart for the promise of \$200 towards the house. We promise to replace the \$100 (gold) in thirty days.

Only six months ago I came here a stranger and without money. Now we have a church of twenty members, and a house in which to worship, a large and rapidly increasing Sunday school, and a day school of over fifty scholars. We believe that at least twenty-five persons have been born again, through the labors of your missionaries, while hundreds are now singing the sweet songs that they have learned of Bro. Peebles. But this is not all. A revolution has been steadily going on among the people of both colors. It seems like boasting to tell you even less than the truth. I never was so happy and never so useful as now.

B. C. CHURCH.

THE INDIANS.

Their Future—Facts and Opinions.

Is it still an open question with Christian people whether the bullet or the Gospel is to settle the fate of the Indian—whether extermination or redemption is our duty towards him?

We grieve to say it: these questions are not settled. A striking evidence fell in our way recently. A New England clergyman, the peer of any of his brethren in talent and culture, and almost without a peer in the kindness of his heart, said to us as he came fresh from the West and reported the Western spirit. "The rule for the Indian is six feet and a bullet." "Give them the Gospel, but begin with powder and ball." "Gen. Crook is better than Gen. Howard"—and to our amazement this warm hearted, loving minister of Christ seemed to think the West was about right in these pithy sayings!

The truth is there are three obstacles to the salvation of the Indian—Indian Rings—Western hostility—and the Indian's depravity, and the three ought to be met in the order we have named them.

If all Indian agents were made honest, and all Western settlers made saints, the Indians would soon be saved. Practically, we must do the best we can with all these difficulties at the same time. The Government and the religious bodies must give honest agents, the bitterness of Western feeling will be hard to overcome, but it will yield as better treatment of the Indians makes them less harmful, and the people of the older states should try to modify this Western bitterness rather than suffer themselves to be embittered by it. As for the Indian, he can be saved by just dealing and Gospel truth, or the Gospel is a failure.

But facts are better than argument or theory—and we append a few items of testimony derived from varied sources, showing the good results of the peace policy as thus far tried. Let it be premised that this policy is but in its infancy, and has had only a limited and imperfect development and we can see what it may become in the fulness of mature growth. We rejoice for humanity's sake that no "ring" Herod was permitted to slaughter it in its childhood—when it was "two years old and under."

From President Grant's Message.

The policy which was adopted at the beginning of this Administration with regard to the management of the Indians has been as successful as its most ardent friends anticipated, within so short a time. It has reduced the expenses of their management, decreased their forays upon the white settlements, tended to give the largest opportunity to the extension of the great railways throughout the public domain, and the pushing of settlements into more remote districts of country, and at the same time improved the condition of the Indians. The policy will be maintained without any change, excepting such as further experience may show to be necessary to render it more efficient.

From Sec. Delano's Report.

Measured by any true standard, the present Indian policy of the Government has proved a success. . . . The feeding system adopted with the dangerous and hostile tribes has reduced the loss of life and property to a degree which must be termed inconsiderable, when the extent of territory and the exposure of

our settlements are fairly taken into account. The reservation system withdraws the great body of the Indians from the direct path of our industrial progress, and allows the work of settlement and the extension of our railways to go forward up to the full limit of the capacities of capital and immigration. There is not a mile of railway which has authority of law for its construction, and for which the capital stands ready, which is unbuilt to-day by reason of danger from Indian attack. There is not a family at the East, or newly arrived from Europe, which is desirous of a western settlement, but can locate itself in safety on public lands at any point from Omaha to Sacramento. . . . There is still another view of the Indian question which enters largely into the new policy. I refer to the scheme of civilizing and Christianizing the Indians. . . . I have no doubt, however, but that the civilizing portion of the policy has exerted a most wholesome influence upon the entire question, inasmuch as it has brought into the Indian service an entirely new element, the direct effect of which has been the great improvement in the *personnel* of the service, and, consequently, in the entire treatment of the whole Indian population. . . . Many, if not a majority, of the causes which, in years past, excited Indian hostilities, have ceased to exist. The Indians are becoming convinced of the entire good faith of the Government in its peaceful overtures, and they manifest a disposition to respond in a similar spirit of peace and good will. . . . The following statement will show the progress made by twenty tribes in the southern superintendency, during the past four years, in the work of farming and stock-raising. They do not include the larger and more civilized nations, Cherokees, Creeks, Choctaws, and Chickasaws, occupying the Indian Territory:

In population they have increased	12 per cent.
In schools.....	350 per cent.
In teachers.....	200 per cent.
In scholars.....	390 per cent.
In number of acres cultivated.	300 per cent.
In number of bushels of wheat raised.....	500 per cent.
In number of bushels corn raised.....	685 per cent.
In number of bushels oats raised from 0 in 1868 to...	9,243 in 1872.
In number of bushels potatoes raised.....	900 per cent.
In number of tons hay raised..	750 per cent.
In number of horses owned by	250 per cent.
In number of cattle owned by	1,000 per cent.
In number of hogs owned by	1,000 per cent.
Total value.....	250 per cent.

The increase in value is from \$751,183 in 1868, to \$1,870,285 in 1872. . . .

The aid and co-operation of the various religious associations of the country have been of the highest value. In no case has there been the slightest misunderstanding between them and the Department, and they have, in all cases, responded promptly to my wishes and suggestions. They are, without exception, doing all in their power to render the humane and peaceful policy of the Government as efficient as possible.

From the Report of the Board of Indian Commissioners.

After three years of the working of the Peace policy the Board find cause for congratulations that their anticipations of success in their attempt to civilize the nomadic tribes of Indians have been so far fulfilled that there is now a reasonable assurance that the object in view is being rapidly attained. The operations of the new system have called into life a confidence in the justice and humanity of the whites heretofore unknown, and the Indians are therefore more disposed to help themselves.

Nearly five-sixths of the Indians of the United States are either civilized or partly civilized. The various fraudulent means by which agencies were formerly made fruitful sources from which large fortunes were speedily drawn are now nearly abandoned, and instead of paying thirty-six per cent. more than is received, the government receives full value for money appropriated and the Indian gets all he is fairly entitled to by law.

Testimony of Bishop Gilbert Haven.

[From the Independent.]

Not the least result the Indian is attaining is Christianity. It may be imperfect. What is yours, good reader? But it is the real article. Churches I have heard of around Winnipeg and saw at White Earth, ministers I have met, children I have heard sing, assure me that the light which lighteth every man hath shined into their hearts, to give the light of the glory of God in the face of Jesus Christ. They sing our pleasant songs, they recite the Commandments and Creed, they enjoy spiritual feasts, they grow in this grace. This will change the wild olive into the cultured, and tame these tribes.

Industry and Indians.

[From the Witness.]

Among the numerous items of interest which recently came from the seat of the National Government, is an unobtrusive paragraph of great significance, relating to the southern part of the Indian Territory. It seems that through the efforts of Major T. D. Griffith, the United States Agent for the Choctaws and Chickasaws, the Cotton Association of the Missouri State Fair, recently held at St. Louis, extended their premium lists to the Indian Territory, and the Indians were induced to place bales of cotton on exhibition. As was natural, both the Indians and their products were objects of great interest at the fair. What is of more importance, however, is that three of the sample bales were respectively awarded premiums of \$500, \$250, and \$100. On Wednesday last specimens of the cotton grown in the Territory were forwarded to the Department of Agriculture at Washington.

The result of Major Griffith's labors has been most satisfactory. Great interest, it is said, has been created among the Indians in the production of cotton, and confidence is expressed that the crops of next year in the Territory will be very large.

CHINESE IN AMERICA.

General Association of California.

At the Sixteenth Annual Session of this body, action was taken on the subject of admitting converted Chinese to the churches, and it is gratifying to find the Christian basis was laid broadly, and adopted unanimously:

Rev. Dr. Holbrook introduced the following resolution in reference to the Chinese, which the Association unanimously adopted:

Resolved, unanimously, that the doors of our places of worship are freely open for the admission of all persons of this or any other class, and that we will welcome all who give evidence of conversion to Christ, to complete fellowship with us in the Gospel.

The following notice of the American Missionary Association and its work in California, will interest our readers:

Rev. Dr. Moor, in behalf of the Advisory Committee of the work of the Association, made the following report, which was adopted:

The Missionary Association has under its care nine teachers engaged, in connection with others, in the instruction of seven schools for the Chinese, of which three are in San Francisco, one in Sacramento, one in Stockton and one in Los Angeles. . . . The success of some other Sunday schools in some of our churches, and the sustained interest in them, may be mentioned as due largely to the efforts of the teachers employed by this Society.

The varied charge of this work is still in the trustworthy hands of our brother, Rev. John Kimball.

During the year, six of those under instruction have been united with two of our churches. Two others would have done so, but for removal. Several are now expressing the spirit of genuine personal inquiry. The general hopefulness of the labor in behalf of others of this people is becoming greater every year.

It is a matter for regret that smaller, instead of larger, donations have been received from Californian churches this year than before. It is certainly strange that as the work and the expense of it increase, collections and contributions should diminish. We must believe this arises from temporary inattention. Especially appropriate is it that in the localities where the devoted teachers are laboring, the people should encourage the Association by large benefactions.

As one of the leading organizations for benevolence in our Congregational host, having a noble history, an eminently appealing work, and having also the often and fully expressed confidence of our best men East and West, the American Missionary Association should command a peculiarly generous response among all our churches.

American Missionary.

NEW YORK, JANUARY, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

THE NEW YEAR.

Brightness and Shadows.

We come to our readers with the salutations of the season and with our view of the situation.

If we were asked the old question: "Watchman, what of the night;" we should answer as of old: "The morning cometh, and also the night." The outlook of the coming year has its brightness, with, however, its threatening shadows.

The brightness is unmistakable. The storm of political warfare is over and the elements are more calm than for years past. This carries with it more than deliverance from party agitation: it insures, among other things, the continuance of the policy of the Government towards the South and the Indians.

In the South our busy workers feel it already—a better atmosphere surrounds them, giving promise of uninterrupted and successful toil. In the New Testament days when it was said "then had the churches rest," it was added they "were edified" and "were multiplied." The blood of the martyrs is the seed of the church, but quiet days of sunshine is the time for *harvest*. In the South there is now a calm that gives the most promising use of all our educational and religious activities, and if we and our patrons are wise we will press forward our work in this hour of blessed opportunity.

Among the Indians too, the settled policy of the Government will have time

for trial and triumph. The persistent influence of "Indian Rings" can only be broken by Spartan firmness, the hostility of the whites can only be overcome by a change in the character of the Indians, and the Indian can only be changed by fair dealing and Gospel truth. If the religious bodies fail of the most complete coöperation with the Government, then the massacres of whites and Indians, and the final extermination of the latter will lie at the door of the church. This Association does not mean to shrink from its share of this great responsibility, or bear any of this dreadful guilt, unless the want of support by its patrons compels it—and then the guilt is theirs, not ours.

This national quietude is also favorable to the spread of Christian truth among the Chinese and other incoming peoples. Caste-prejudice sinks with the lull of party spirit and American Christians can stretch out the hand of welcome to these heathen strangers, and the Bible which that hand proffers will not be made odious by their abuse from the mob.

Then, too, national prosperity is now richly enjoyed. There have been times of more feverish enterprise and speculation, but rarely have we had such healthy progress. Christian and benevolent people have their full share of this prosperity, and if they are to retain their Heavenly Father's blessing they must give "as God hath prospered" them.

We said there were shadows on the horizon. The smoke of Boston's fires casts a baleful shade over a wider sweep than the streets of that city. Those fires have shrivelled up the means of many of our most cheerful and liberal givers, and the loss to our work will be great unless from homes not burned and business not harmed by fire there shall come a fulness of offerings which shall make up for "the lack of service" which for a time these willing but empty hands cannot render.

But to us there is a broader shadow than the cloud of this Boston calamity. It is the possibility that our work so auspiciously begun and already yielding such substantial results may be suffered to languish for want of proper support—that our growing institutions crowded with diligent students shall be left without the means of endowment or enlargement—that the young men who might be trained for preachers shall be driven to secular employment for want of aid to prepare for the ministry—that our intelligent but feeble colored Churches in the South who sacrifice so freely to build houses and support gospel institutions shall be crushed under burdens too heavy for them to bear.

The war was bloody and expensive but it saved the Union—emancipation was a bold step, but it was successful—the great work of elevating the Freedmen and conquering the South by Christian love, is still unfinished. Shall it be a success or failure? The gifts and work of American patriots and Christians must be the voice that shall answer. And if that answer is to be for God and humanity let it begin with the year and swell in volume as the year rolls on.

SUFFERERS BY THE BOSTON FIRE.

We see it stated that Harvard College has lost \$200,000 by the Boston fire, but that \$150,000 is already secured to make good the loss. Yale we are told has also suffered, but Yale has friends who will provide for her.

The American Missionary Association will probably be the poorer by somewhere between \$20,000 and \$30,000 by the Boston fire, and this loss falling on her infant institutions will be more seriously felt than the far greater losses of far richer schools. We hope Yale and Harvard may be made whole and more also, but we ask Christian people who have prayed for the slave and aided to give light and truth to the Freedmen, if there should not be special ef-

fort to save our work at the South from crippling embarrassments?

COLORED CHURCHES, SOUTH.

If any man doubts the anxiety of the Freedmen for Christian privileges and their willingness to make sacrifices to get them, we would refer him to the facts we furnish in this number of the "Missionary."

WEEKLY OFFERINGS.

"Systematic giving" is already felt to be a blessing to the Church and a boon to the world—its reflex influence enriching the givers, and the Gospel it sends abroad, blessing the world. But it is still farther hastening on the "good time coming" by stirring up the aided churches themselves to be systematic givers—as may be seen in the Church in Selma, Ala., where a little band of ex-slaves are practicing generously on this plan. Read the sketch in another column.

JUBILEE SINGER'S CAMPAIGN.

Among the pleasant notices of this book, we have seen none more appreciative than the following. The writer is so well known as an active pastor and able writer that his words will lead others to enjoy the same surprise and gratification which he experienced in reading the book.

HARTFORD, Dec. 3, 1872.

DEAR MR. PIKE—I took up the record of the Jubilee Singers' first tour with a feeling that it was an old story, like that of the Boston Jubilee, but whose interest had gone with the event. But I found it a most thrilling record of patience, hope, trust, fortitude and victory. The story of that little band, what they endured of obloquy, poverty, disappointment, and then of the slow but sure surmounting of the spirit of caste and prejudice, is worthy of a place in the annals of chivalry. I wish you great success in spreading that tale, for it will touch hearts and draw tears, and make new friends for that band

of noble workers, whose names are growing so familiar in Northern households.

Faithfully yours,
W. L. GAGE.

BLACK VALLEY RAILROAD.

In former numbers of the "Missionary" we have spoken in our "Book Notices" of this interesting and useful volume. We refer to it now for a more specific and practical purpose.

That highly esteemed layman, Samuel Holmes, Esq., gladdened many a missionary's heart and increased his usefulness by the gift of a volume of Mr. Beecher's Yale Lectures. We propose a similar opportunity to some good Christian man or woman. By the special kindness of Rev. S. W. Hanks, the author of the "Black Valley Railroad," we can put copies of that book into the hands of our teachers and missionaries in the South at greatly reduced rates. It will be a means of great good in aiding white and colored people, teachers, scholars and preachers, to give much needed lectures on the subject of temperance. Who will send us one hundred or two hundred dollars for this purpose? If you don't know what to do next at the North, on the subject of temperance, and many do not, here is a place where this book will do good:

OUR ANNUAL MEETING.

An active pastor in Minn., who has visited our institutions at the South, and who was present at our Annual Meeting in Racine, writes us warmly in regard to our work. We take the liberty of making a few extracts from his letter:

I have no "criticisms" to make on the meeting at Racine. It was so good that we all felt we wanted more of it.

The Association is doing a really national work, and ought to have a national reputation, (i. e., a place in the knowledge of every citizen,) and a place in the prayers of every Christian. The society needs to have more confidence in itself—needs to push its claims more vigorously upon the whole people. No other benevolent

society has so definite and immediate a bearing on the destiny of the nation. Yet it is not half as well known as the Home Miss. Society or A. B. C. F. M. Since I returned home from the meeting, two very intelligent men, one a Presbyterian the other a Congregationalist, have asked me what the Association is. People must know what this society is doing before the \$500,000 can be raised for it. Let me make the following suggestions:

1. Hold your annual meetings for three days at least in centres of intelligence, population and wealth, so far as possible.

2. If possible, have one of your best teachers, like Prof. Ware, fresh from his field to speak. Even if not orators or famous men, they have their hearts in the work, and they have new, fresh ideas and facts. For example, how telling was Mr. Smith's speech on the Indian question at this last meeting.

3. By all means let us dispel the popular ignorance in regard to the work and mission of the A. M. A., and push the matter of systematic giving for our own sakes and others. I shall do all I can, I assure you, to bring this church at least into sympathy with your grand work. I have already begun the campaign.

PERSONAL.

Old Friends Passing Away.

The death of REV. JOSIAH BREWER, Nov. 19, 1872, at his residence in Stockbridge, Mass., leaves the world the poorer by the loss of a truly good man. Mr. Brewer was a missionary of the American Board forty years ago, and was an ardent friend of the oppressed, and of this Association. He was a member of the Convention at Albany, Sept. 3, 1846, which organized this Association, and was elected on its Executive Committee, and held the office seventeen years, but at length resigned in consequence of his distance from New York. His interest however in the work and his efforts and influence for it never flagged.

Old Friends Still Spared.

FATHER JOCELYN'S GOLDEN WEDDING.

—Our venerable friend, Rev. S. S. Jocelyn, is not only permitted to remain with us but was allowed to commemorate at his residence in Williamsburgh, N. Y., the fiftieth anniversary of his marriage, Nov. 18th. The gathering on the occasion was intended to be confined to his own somewhat extended family circle, but others could not refrain from bringing their congratulations. Addresses were made by Rev. E. D. Murphy, son-in-law of Father Jocelyn and others. Dr. Colt in behalf of the members of the New England Church, Williamsburgh, (with which he and his wife are connected,) presented *one hundred gold dollars*, as a token of their affectionate remembrance. Another interesting episode of this pleasant gathering was the presentation to Mr. and Mrs. Jocelyn of five gold dollars in behalf of the five children of Rev. J. H. Brodt. A collation was served during the evening.

Our steadfast friend LEWIS TAPPAN still lives at the venerable age of eighty-four. Though stricken down with partial paralysis about two years ago, as many of our readers know, he is now, we are happy in being able to say, blessed with a comfortable measure of health, has much enjoyment in seeing his old friends, and takes a lively interest in everything pertaining to the Redeemer's kingdom, and especially in the welfare, the progress and the Christian culture of the late slaves.

CENTRAL SOUTH CONFERENCE.

We have before us a neat pamphlet, the title whereof reads thus: "Minutes of the Second Annual Meeting of the Central South Congregational Conference, held in Atlanta, Ga., Oct. 8, 9 and 10, 1872." The roll of the Conference is as follows:

Church of Andersonville, Ga., Rev. Floyd Snelson, pastor; Robt. Dinkins, Silas Daniel, delegates.

Church of Atlanta, Ga., Rev. C. W. Francis, pastor; Dea. C. H. Morgau, Albert Watts, delegates.

Church of Macon, Ga., Rev. E. E. Rogers, pastor; Dea. Willis Epps, John Hays, delegates.

First Church of Chattanooga, Tenn., Rev. E. O. Tade, pastor; A. L. Tade, Augustus Hawkins, delegates.

Chattanooga Congregational Church, Rev. J. A. Thome, pastor; Joseph Richards, Evan Jones, delegates.

Union Church, of Nashville, Tenn., Rev. H. S. Bennett, pastor.

Highland Church, McMinnville, Tenn., Rev. H. S. Bennett, pastor.

Church of Athens, Ala., Rev. L. A. Roberts, pastor.

Church of Marion, Ala., Stephen Childs, delegate.

Church of Talladega, Ala., Rev. H. E. Brown, pastor.

Letters were read from Rev. J. Silsby, of Selma, Ala., and Rev. S. C. Feemster, of Columbus, Miss., expressing regret at their inability to attend the meeting, and their best wishes for its success.

NARRATIVE OF THE STATE OF RELIGION.

The various pastors and delegates then made a report of the state of religion in the various churches, occupying almost all the time of the session. Nearly all the reports brought tidings of good cheer, and gave evidence of the presence of the Holy Spirit. Many additions had been made to the membership, and there had been manifested a steady and healthful growth in all directions. At the conclusion of the reports, the Conference united in singing the hymn,

"I love thy kingdom, Lord."

We have not room for further details, but we think the existence and success of this Conference proves that the world *does* move. The prime thing to be noted is that nearly all these are *colored* church, but the still more noticeable thing is that they are not *all* colored! Of the ministers and delegates nine are white and ten are colored. Only imagine such a conference in Georgia fifteen years ago!

Aside from the Minutes themselves, we learn that the meeting was exceedingly good, spiritual and refreshing in its tone and encouraging to the brethren, giving them renewed confidence in the ultimate success of the good work in the South.

MISCELLANEOUS.

**Romish Priests Among the Freedmen.**

BY REV. W. D. SIEGFRIED.

Rome is not slow to estimate the importance of the freedmen politically, as citizens, voters, legislators, etc. Efforts are undoubtedly making to obtain a hold upon and wield them politically. But, of course, everything must be done by Rome under the guise of religion. The State must be reached through the Church. Already it is patent to every observer in the South, that far greater favor is shown to the colored people in Catholic than in Protestant churches, among the whites. In many places, while all access and participation is denied colored people in white churches, even of the same denomination, among Protestants—every Sunday presents the scene of white and colored Catholics bowing at the same altar and sharing the services of the same Priest. This will not be without its effect upon the colored people, as it certainly is not without its impression upon the observer. Whatever favor will do, thus, will be on the side of Rome. Whatever influences a cold discarding course of feeling and conduct by the whites will exert upon the colored people, will be against Protestantism. And the writer has known this latter feeling to be carried so far as to result in the ejection of colored children from a white mission school, in the suburbs of a city, organized, professedly for the purpose of benefiting the outcast, neglected children. Not so with Catholics. Thus, already, a strong hold is obtained upon the colored people in the initiatory steps of Romish progress among them.

There is a lamentable degree of superstition among the masses of the colored people. All this is strangely mingled with their religious views and exercises. It is, of course, the result of that great ignorance in which slavery kept them in

the past. During the dark reign of Slavery, many negroes, imported from Africa, and thrust upon Southern Plantations, among the native blacks, brought their heathenish ideas and customs with them. Superstitions of the rudest and darkest kinds, were wrought into their whole natures; they knew and practiced nothing else. Even professedly Christian masters were indifferent to the effects of these things. To the scarcely less heathenish masses of "field hands," these African superstitions and practices possessed at least the charm of novelty, and were adopted by many who conform to them to-day, and pride themselves in being strangely different from others around them! One of the most difficult of all our labors among them, is to win them away from superstitions, and "mysteries," in which many have gained desired notoriety.

All this love of the marvelous, of superstition, of mystery, will be easily available for the purposes and practices of the Romish Priests, and their religion, and will make their subjects an easier prey.

There is, among the colored people, a marked and proverbial love of display, of tinsel, and ornament. The imagery, the drapery, the beauty of the altar, the robed priest, the curtained confessional, etc., will not be without the alluring effect. . . .

True, there is another side to this question. There are reasons why many of the colored people of the South, especially the more intelligent, will be hard to win over to Catholicism. They are proverbially fond of singing, and of devotional exercises, in which they can express themselves, and take an active part. Their fondness for this, singing, speaking, hearing, and all that will rouse up and gratify their warm, emotional nature, will go far to protect them from the formality of Romanism. This is not adapted to the habits and tastes of the colored people. They are fond

of "heart experiences," an earnest spirituality in their religion, and thus will be harder to win over to anything else. These considerations somewhat relieve the anxiety which is felt by all interested in the welfare of the freedmen, and who are watching the efforts of Rome to victimize them. Still there is danger, and cause for grave apprehensions.—*Baptist Weekly*.

The *Christian Intelligencer* advises Protestants to learn "A Lesson from the Enemy," and says:—

"While Protestant institutions depend chiefly upon large gifts for their foundation and support, Romish wisdom relies principally upon the aggregation of the small contributions of the poor for the erection of its massive church edifices, and for nearly all of its powerful organizations. Here is the most recent illustration. Bishop Bale, of Newark, the Archbishop-elect of Baltimore, has issued a pastoral letter enjoining an annual collection of subscriptions of one dollar each from every parishioner in every parish and mission for the support of the 'Ecclesiastical students of the Diocese.' The returns are all to be made by the first of November next. In this way the Jesuit College and Theological Institution at Seton Hall are sustained by the united force of every priest, parish and mission; and the pastoral says, 'there can be no exception in this matter.' A general strike for an extra dollar on servant's wages is sure to follow and has, indeed, begun, and so Protestant employers will educate the young priests. But the money will be secured. When will our own Church and other denominations learn this lesson of the power of systematic, persistent contributions, in small sums, for specific objects? Surely the voluntary principle, carried out in a scriptural way to its legitimate results, ought to achieve still greater triumphs. An average of one dollar a piece from each church member for some of the pressing objects now before the Church at large would do wonders."

THE NILE SLAVE TRADE.

The attention which has of late been directed to this infamous traffic, through the instrumentality of Dr. Livingstone, and the efforts which have been made and are making for its suppression by the governments of Great Britain and of our own country, must necessarily bring the region of the Nile immediately within the sphere of missionary enterprises. With

two great nations as pioneers in the interests of humanity, the whole Christian world cannot possibly disregard its obligation to follow in their track with the gospel of Christ.

The most of those who are engaged in this nefarious traffic are armed Arabs who set off every year, about the month of August, in expeditions well provided with arms; leaving Egypt in a clandestine manner, by way of the Nile, for the regions near the Equator, especially those contiguous to the White or westerly branch of the great river, and for all the country lying between it and the Indian Ocean and Red Sea on the east. These are the countries of the Nubians, to the west, and of the Gallos, to the east, whose territory lies adjacent to that of Abyssinia. The Arabs attack villages by night and carry away the women and the younger population. To facilitate their traffic they foment wars among the tribes, and buy the prisoners taken on both sides. Others of the Arabs go in the guise of merchants, with silks, trinkets, and ornaments, which are attractive to all uncivilized people, and with these purchase slaves. Tribes and individuals are incited to steal from one another, and to decoy children, generally boys and girls from eight to sixteen, into the hands of the traders, who are generally sufficiently strong to repulse all attempts at rescue. When the trader has collected a party of fifty or sixty, he generally sets out for Zanzibar on the eastern coast of Africa, avoiding Abyssinia, which is very hostile to the slave traffic.

The number of slaves thus captured is from eighty to ninety thousand per year, and they are of two classes—the Nubians, who are of a deep black color, docile, very strong, and who become drudges to their masters, and the Gallos tribes, who are copper-colored, well formed, and often possess great personal attractions. The average price procured for these poor creatures, at the wholesale markets on the coast, is about ninety dollars for a promising boy, and one hundred and forty dollars for a good-looking girl. In some exceptional cases even higher prices are commanded. The time occupied by the gangs in reaching the coast is from forty to fifty days, and the journey is attended with incredible hardships in the most instances. Multitudes die on the way of small-pox and other diseases, and many succumb from pure grief.

The British Government have commissioned a well-known and courageous philanthropist and Christian statesman, Sir Bartle Frere, to proceed to Egypt to bring influences to bear upon the Khedive for the repression of the slave traffic, and also to go from thence to Zanzibar as a special

commissioner, with extraordinary powers, to inquire into the whole subject of the East Coast African slave trade. Our own Government has dispatched a vessel of war, the *Yantic*, Captain Wilson, to make representations, on behalf of the United States, to the Imaum of Muscat, against the atrocities perpetrated through his connivance by the slave-traders. And so late as the 22d of November the imperial Government of Germany, replying to the invitation of the British Cabinet, issued in the name of Her Majesty Queen Victoria, asking His Majesty Emperor William and his Cabinet to assist in the suppression of the slave trade on the eastern coast of Africa, has announced that it will give all the moral and diplomatic support in its power to the movement, and will instruct the German Consuls in Africa and at Zanzibar to place their means at the disposal of the expedition now fitting out in England. Finally, we have tidings that the Khedive of Egypt will also send troops to Zanzibar, partly for selfish purposes, and partly for the suppression of the slave trade. From these steps it is hoped the most beneficent results will follow. And it now becomes the duty of Christian people to see that hard upon the steps of the representatives of these Christian nations, the missionaries of the Cross shall follow with the "tidings of great joy" contained in the gospel of our Lord and Saviour. The juncture will be a propitious one; since these poor people will be easily made to understand that the horrible yoke has been lifted from their necks by Christian nations, and will more readily listen to the Christian missionaries of those nations.—*Chris. Intelligencer*.

AFRICA.

The only European Missionaries now in Abyssinia are Messrs. Mayer and Bender, of the Pilgrim Mission, and their work is exceedingly limited; indeed they are as it were only watching as sentinels at the gates of that country to announce the hour when it shall be possible again to commence Missionary operations. A few months ago they had hoped that better times were coming. The two greatest rival chiefs, Cassa, Prince of the province of Tigre, and Gobasie, Prince of Amhara, who ever since the death of Theodoros, had held each other at bay, both hoping to obtain the crown of the whole realm, at last met in the neighborhood of Adoa, where a great battle was fought. Cassa gained a brilliant victory.

All the nobles of Gobasie's army were taken prisoners, and Cassa thought himself secure in his dominion. But scarcely had he restored the nobles to freedom, than they, one and all, rebelled against his sway, and disturbances burst forth afresh.

God's judgments appear to be visiting that degraded, so-called Christian people, and yet there is a firm belief that times of refreshing are in store for that oppressed and barren land. Seven Abyssinian youths are now being trained at St. Chrischona Missionary Institute, who, it is hoped, may be permitted to return to their native land, and there, as trees of the Father's planting, bring forth much fruit.

King Menelek of Shoa has long since expressed the wish to have Missionaries and artisans in his land. He has repeatedly corresponded with the Missionaries Mayer and Waldemeier, begging them to come to him, promising to protect them, and to assist them in Missionary efforts to the Gallas. Mr. Waldemeier, who is now the superintendent of the late Mrs. Bowen Thompson's schools in Syria, was inclined to accept the call, but neither of the Missionary Societies to which he applied were willing to undertake the responsibility of sending him out.

If a Mission could be established in Shoa, the door of the numerous Galla tribes would be open. The Pilgrim Mission of St. Chrischona has felt a very deep interest in those heathen tribes, and its committee long to be allowed to send to them the message of salvation. Not long ago, it received a touching petition from two Galla youths, now living in Abyssinia, who seem well endowed, asking to be received into the college, and then to be sent as witnesses of the truth to their countrymen. The committee have written to tell them to come, and trust that they will prove useful instruments in the Lord's hand for the conversion of many of their brethren after the flesh.—*Illustrated Missionary News*.

The increase of members in the mission churches of the American Board in 1871, was ten per cent. of the whole number

"TWO WAYS OF GIVING."—Under this head the *National Baptist* forcibly puts two cases, as follows:

Recently a gentleman in Worcester (Mass.) has died, bequeathing to the city \$250,000 for the establishment of a city hospital. The bequest did not involve sacrifice on the part of the giver. The money was designated for this object when it could no longer be retained in the hands of the owner. The will is contested; an expensive lawsuit will follow; the eyes of the lawyers will stand out with fatness; hard feeling will be engendered; very possibly the testator himself will be abused by both sides, in terms that may well make him turn in his grave; at last, possibly, many years hence, the property, or what is left of it, will go toward the designed object; but more likely the bequest will prove futile, and the will be broken. It is always the instinct of a jury to decide for the natural heirs, and against a corporation. Nothing is so easy as to prove the insanity of a man after he is dead, especially if he has left his property in a manner not expected or desired by his relations.

Within a few days Dr. E. D. Saunders, an honored citizen of Philadelphia, has died. We do not learn that he made any bequests. Indeed, we presume that he had nothing to leave. While he was in the enjoyment of life and health, he gave to the Presbyterian Hospital in West Philadelphia the large lot of land on which the hospital stands, devoted through all times to the relief of the distressed of whatever creed, race, or color. The lot has risen in value, and now is worth at least \$150,000, perhaps more. He further bound himself to raise \$100,000 toward the endowment. This amount he reached and exceeded. He was permitted to see the hospital erected, dedicated and occupied. He heard the thanks of those whose woes were alleviated. After enjoying some months of the purest pleasure which Almighty God permits to man, he departed to heaven from within the walls, which speak of his truly Christian enterprise, of his grand design, and of the work completed within his life-time.

NEED OF ME.

One thought sublimely sweet,
Where'er my wanderings be,
One star to guide my feet:
The Lord hath need of me.
When friends are cold or far,
Whate'er of life betide,
Thou art my guiding star,
In Thee I still abide.
When tears on some sad face
In lonely vale I see,
The Lord is in that place,—
Some soul hath need of me.
Across the solemn tide
The Father's mansions be;
On earth I must abide;
The Lord hath need of me.
My longing soul, when thrilled
By some sweet-sounding chord,
Or with deep sorrow filled,
To dwell with Christ, my Lord.
A voice serenely sweet
Through silence comes to me;
"Here at my bleeding feet
I still have need of Thee."
Dear Lord, I work and wait,
Where'er Thy footsteps be;
When at Thy pearly gate,
Still, Lord, have need of me.

CHILDREN'S DEPARTMENT.

OVER TO CHARLEY'S.

BY FRANCES LEE.

I knew mamma didn't want I should play with Charley; course I did. And I wasn't glad to see *him*; he knocked me over, pretty near.

But mamma always lets me go to Frank's house, and I couldn't tell Charley would be there; now could I?

Frank was having fun with his rabbits. He has thousands and thousands of them, as many as four hundred; and they were all out over the everywhere, and we had fun.

Eliza was sitting on the fence too, with her doll Maria. She wants to keep her good till her aunty come, that gave her to her. Her dollies are all good, but her Johnnie has his leg broken. Bessy got her leg broken too, but they tied it up with a string, so I guess he'll have to have his leg tied up. The sawdust is coming out of him too. It'll soon be all out if they don't tie it up.

They've made a bed for Maria of tusks. I don't mean *tusks*. It is the skin of corn I mean.

Charley didn't do anything so very bad, either, only he 'cheated. He said he could play bent ways in checkers if he wanted to. We spat down the dirt in the road and made a checker-board in the dirt, and he didn't play fair, and he squealed. You know what a high talk he has—harsh. And I'd rather he wouldn't have been at Frank's. He had his dog Fridget with him too. They call him *Fridget* because he always fridgets about. And sometimes Charley dresses him up in the baby's gown, and he walks into the room on his hind paws just like anybody, with his tail striking out behind.

So when I went home my mother told me if I had been over to Charley's, and I said No ma'am, I hadn't; and I hadn't, so it wasn't a lie. But when I said it, something choked me. And it kept choking me worse after I went to bed, so I couldn't go to sleep. I got wider and wider awake, and the clock struck and struck and struck, and then I could not go to sleep. The moon shone in just as lonesome, and I heard a dog bark—Fridget, I thought. And I wished it was last week or next week, and that there wasn't any such a boy as me. And I wished I was Fridget, or one of the chickens out in the coop. I'd rather have been old Mr. Gratocap's pigs than to be me. But I had to be me, and I'd made my mamma think a lie, if I hadn't told one. And I felt worse all the time. I asked God to forgive me, and He didn't. And so at last, after it was twelve o'clock, I got out of bed still as I could, and went to mamma's bed in her room, and crept up and said, "Whisper soft, mamma. I didn't go over to Charley's, but Charley was at Frank's house, and I'm sorry, and I haven't been to sleep yet."

And mamma squeezed me up close, and she whispered soft and said. "You

make me very happy, my child. Now I know I can always trust you." Then she kissed me and kissed me, and she is the best mamma in the world, but I'll never make her think a lie again. And I went back to my own bed, and the moonshine didn't look lonesome any more, and a dear little cricket chirped, and the next I knew it was morning.—*The Child at Home.*

The little Slave from Egypt.

We have lately been hearing about a young African whose home was in the neighborhood of the White Nile. Whilst playing one day on the banks of the river with his little brother Mofredo he was suddenly seized upon by slave-traders who carried the poor boy away for ever from his native land. They made three deep incisions into his cheeks to mark him as a slave, told him that his name was now FADL-EL-MOOLA, and took him towards Chartum, where he was to be sold. But the time of his slavery was not to last long; for before the vessel had arrived which was bearing him, with several other young negroes, towards the slave market, the children had been observed by the well-known Dutch traveller, Miss Alexine Tinne, who immediately liberated them, and handed them over to the care of the Chrischona Missionaries in Chartum. The four children were gladly received, and Fadl-el-Moola was named Samuel.

SAMUEL was then eight years of age, but his savage nature was not yet changed, although he was never known to tell an untruth. On the return home of one of the Missionaries he was taken to Cairo, and afterwards to the Chrischona College in Switzerland. There, through the means of a deep Christian training, his naturally wild character became subdued and sweetened. Soon after his arrival he was heard to exclaim, "My poor father! he knows nothing of the Saviour and of the new heart."

Writing to two of his former com-

panions at Chartum, he says, in his quaint German idiom:—"Oh dear Thomas, my brother, I in Chartum very naughty boy, I always steal and do many foolish things. But I not know Jesus well. Oh, my dear teacher, he always tell me, but I not understand at all in my head. But I now better; I know Jesus more than when I live at Chartum. Also in Europe many people know Jesus, but not go to Him with the heart. Such people not love Jesus; in their heart they love the devil. Dear Thomas, you not hear anything of my father? When I good Christian I will go to my home, and find father and mother too. . . ."

One summer he was permitted to accompany a student on a short walking-tour. Being thirsty, they stopped at an inn to take refreshment. A noisy company, seated at one of the tables, immediately invited Samuel to join them, but he remained silent and motionless. At length, after repeated and uproarious urging, he replied, "No, I cannot come, for when people laugh so much and say such stupid things Jesus does not live with them."

Last year, when about fifteen years of age, his health gave way. Suddenly he was seized with violent shiverings and loss of breath, so that it was feared he might be dying. His friends were sent for, but in case of his not living to see them he was asked whether he had any special wish or desire. The dear child, not quite understanding the meaning of the question, replied, in the first lines of a German hymn, "Yes, my wish is, Jesus, do Thou go before me, on the path of life."

He was nursed with all tenderness and care, but it was not his Father's will to restore him. He said, "I think I shall soon be going to Jesus." And on being asked whether he was desirous to go, he answered, "Just as God wills." And after expressing his confidence that his sins were forgiven, he fell asleep in Jesus.—*Illustrated Missionary News*.

BOOK NOTICES.

HOME; OR THE UNLOST PARADISE.
By Ray Palmer, New York. Randolph pp. 131.

The very title of this little book is a poem, fit to take its place with the titles "Paradise Lost" and "Paradise Regained." Home is the only part of Paradise not lost by the fall. We wonder no poet has ever seized the theme before, but we rejoice that it has fallen into such good hands as Dr. Palmer's. His high sense of the value and beauty of home in its social and religious power, and the dignity and finish of his poetry eminently fits him for the task.

The poem is a picture of a Christian New England home, with a sufficient thread of narrative to bear the weight of the beautiful and truthful images and thoughts which such a writer can present about "Home;" and the range of topics is not narrow.

We should be glad to quote many passages, but we content ourselves with one, and we take that only because it so well describes the source of New England's greatness, and is so apt a statement of what is to be done in the Southern States. We thank Dr P. for these lines:

"Holy, well named, a land
Where lives a faith divine: where graceful
rise
Religion's hallowed domes, and close at hand
The School-house, fit ally, within whose walls
Kind culture early moulds the plastic mind
To virtue and to truth; where stands embow-
ered
The mantled cottage and the tasteful home."

MISSIONS OF THE AMERICAN BOARD.
Vols. 1 & 2. *Oriental Churches*—Anderson.

Such is the modest title of two very valuable volumes of Church History, edited by Rev. Dr. Anderson, late Foreign Secretary of the Board, and published by the Congregational Publication Society, Boston.

The preface says, "No attempt has been made to write a philosophical history of missions," and this renders the volumes all the more valuable, since what the churches need, is not so much any man's theory of missions, as an accurate

record of facts, after the inspired example of the "Acts of the Apostles."

From the examination we have been able to give these volumes we take pleasure in recommending them as a valuable contribution to the history of missions; and an exceedingly interesting selection of facts, from the records of the American Board, from the year 1819 down to the present time.

MR. BLAKE'S WALKING STICK.—By Edward Eggleston, Chicago: Adams, Blackner & Lyon Pub. Co. pp. 60.

This is one of Mr. Eggleston's most practical stories (and that is saying a good deal.) It shows how boys can do good—great good—if they are only willing to work and deny themselves. The story is quaint and will interest children. It is a Christmas book, but it is as the author hopes, "appropriate to all seasons."

"THOMSON'S NEW GRADED SERIES;" — "Mental Arithmetic," "Rudiments of Arithmetic," and "Practical Arithmetic." New York. Clark and Maynard, Publishers.

We have looked over this series with a good deal of interest, and are prepared to commend it highly. The methods are clearly stated, the explanations and illustrations simple; and the last of the series contains a variety of information on practical matters, that we do not remember to have seen equalled.

Letter to the Treasurer.

This is not the first time we have had the pleasure of publishing a note from the pastor of this aged but active saint. We thank him for telling the brief story, we thank her for the hard earned gift, and we thank God for sparing her life and enabling her by unfailing industry to "bring forth fruit in old age."

Grandma Blackman is now in her 90th year and is very feeble. She however keeps her fingers at work, and by a slow but steady application in knitting, makes out her annual contribution for the Missionary Association. Her heart is more alive than her hands, but her hands do what they are able. Her offering is small, but the prayer that follows it is more than the offering.

J. B.

RECEIPTS

FOR NOVEMBER, 1872.

MAINE, \$261.88.

Bangor. Hammond St. Cong. Ch.....	\$68 82
Castine. Samuel and Lucy S. Adams, to const. Geo. C. Adams, L. M.....	30 00
Dennysville. Peter E. Vose.....	20 00
East Otisfield. S. M.....	1 00
Farmington. Cong. Ch.....	14 00
Kennebunkport. So. Cong. Ch. \$14.06., Rev. R. D. Osgood \$6.....	20 06
New Sharon. Mrs. E. F. Morrill.....	10 00
Williamsburgh. Hon. Adams H. Merrill...	89 00
York. First Cong. Ch.....	8 50

NEW HAMPSHIRE, \$459.83.

Alstead Centre. Cong. Ch.....	17 00
Epsom. Cong. Ch.....	6 00
Gofftown. Samuel Poor \$5., Mrs. S. P. \$1.	6 00
Henniker. "Friends" \$3.50., and two boxes C.....	3 50
Hopkinton. Cong. Ch.....	10 00
New Ipswich. Proceeds of Children's Fair, to const. Wm. W. Johnson, L. M.....	32 00
Newport. Cong. Ch. (ad'l.) to const. DEA. DEXTER RICHARDSON, L. M.....	20 00
Plaistow. Mrs. Betsey Bartlett, for Cong. Ch., Memphis, Tenn.....	45 00
Plaistow and North Haverhill. Sab. Sch. for Cong. Ch., Memphis, Tenn.....	7 00
Salem Depot. James Pool.....	5 00
Swanzey. Cong. Ch.....	8 33
Troy. ESTATE of Mrs. Sarah C. Baker, by Abel Baker, (\$30. of which to const. ABEL BAKER, L. M.).....	300 00

VERMONT, \$372.76.

Cabot. Cong. Ch.....	15 25
Charlotte. Cong. Ch.....	39 10
Chester. Cong. Ch.....	28 80
Enosburgh. Cong. Ch.....	17 00
Hartford. Cong. Ch.....	38 00
Marshfield. A. Boyles.....	2 00
Pawlet. Cong. Ch. (Miss D. Smith).....	5 18
Peacham. Cong. Ch. \$33.64., Mrs. E. Dana \$2.....	35 64
Rutland. Cong. Ch.....	52 53
West Fairlee. Cong. Ch.....	15 00
West Newbury. R. D. Miller.....	12 00
West Randolph. Mary A. and Susan E. Albin \$6., Mrs. W. 30c.....	6 30
West Rutland. Cong. Ch.....	35 81
Woodstock. Cong. Ch. for a Pupil, Atlanta U.....	50 00
Wilmington. Cong. Ch. (ad'l.).....	50
Windsor. Cong. Ch.....	19 65

MASSACHUSETTS, \$3,505.33.

Andover. Rev. Joseph Emerson \$100., C. E. Goodall \$25.....	125 00
Ashby. Second Parish Ch.....	52 70
Athol. Ladies, by Mrs. Temple Cutter \$3., and Box of C.....	3 00
Auburn Dale. Cong. Ch.....	209 00
Boston. Mrs. Sally Perry \$35. for Brewer Normal Sch., Greenwood, S. C.—Second Dorchester Ch. (ad'l.) \$30., Union Ch. and Soc. \$23.49.....	148 49
Boxborough. Mary Stone.....	10 00
Brookfield. "A Friend".....	10 00
Cambridgeport. Pilgrim Cong. Ch.....	72 43
Charlestown. Freedman's Aid Soc., for a Pupil, Atlanta U.....	30 00
Danvers. First Cong. Ch.....	64 00
Dorchester Lower Mills. E. T. McElvoy..	2 00
East Marshfield. Cong. Ch.....	11 76
Enfield. Cong. Ch. \$105., ESTATE of Miss Lucina Homer \$23.82.....	128 82
Fitchburgh. Calvinistic Cong. Ch. to const. Mrs. WALTER A. FAIRBANKS, Wm. P. DOLE, LOWELL N. MOULTON and Mrs. HENRY W. STEARNS, L. M's.....	145 65
Gardner. Ladies, by Sarah W. Lawrence, Bbl. of C.....	

Gloucester. Cong. Ch. \$58.35, to const.	
Miss LUCY TAPPAN and Miss ELIZA	
DODGE, L. M's.—Rev. S. W. Segur \$5....	63 35
Grafton. Evan. Cong. Ch.....	38 35
Great Barrington. Cong. Ch. \$55.33., A. P.	
\$1.....	56 33
Groton. ELIEL SHUMWAY \$30. to const.	
himself L. M., E. N. Force \$2.....	32 00
Hatfield. Cong. Ch.....	138 94
Haverhill. Central Cong. Ch.....	50 00
Hopkinton. Mrs. P. J. Clafin.....	100 00
Hyde Park. Miss Grimke, Bbl. of C.....	
Jamaica Plain. Central Cong. Ch.....	110 00
Lanesborough. Mrs. Caroline Hard.....	10 00
Lawrence. Central Ch.....	55 00
Lynnfield. Centre Cong. Ch.....	10 15
Marblehead. South Cong. Ch. (in part)....	10 00
Medford. Trin. Cong. Ch. to const. REV.	
Geo. F. CHAPIN, Miss ISABELLA S. PERRY,	
Mrs. MARIA F. GOLDTHWAITE, CHARLES	
MONTAGUE and HOWARD C. KIDDER, L.	
M's.....	166 16
Medway. Box of C.....	
Monson. E. A. Ward, 2 Bbls. Potatoes, 1	
Bbl. Apples, for Savannah, Ga.....	
Natick. First Cong. Ch. (a family dona-	
tion).....	10 00
New Bedford. First Cong. Ch.....	15 00
Newburyport. Foster W. Smith.....	6 00
Northampton. Edwards Ch.....	81 05
North Brookfield. First Cong. Ch.....	17 70
Norwood. First Cong. Ch.....	33 00
Plymouth. Pilgrim Ch.....	39 19
Quincy. "B. C. H.".....	200 00
Rockport. First Cong. Ch.....	30 60
Sandwich. Mrs. Silas French \$3., and Bbl.	
of C.....	3 00
Saugus Centre. Cong. Ch.....	26 08
Springfield. "Unabridged.".....	500 00
Swampscott. Cong. Ch.....	3 30
Topsfield. Cong. Ch. (\$25. of which for Fisk	
U.) to const. JUSTIN ALLEN, M.D., EDWIN	
S. CLIFFORD, Miss SARAH S. EDWARDS,	
L. M's., \$118.55, Mrs. S. Adams \$3., W.	
E. Kimball, Jacob Foster and Mrs. R. C.	
Towne \$2. ea., F. S. & Miss M. H. \$1. ea.	129 55
Walpole. Cong. Ch.....	25 20
Warren. Cong. Ch. and Sab. Sch. for a	
Teacher.....	69 83
West Brookfield. Ladies of First Cong. Ch.	
\$2.75., and Bbl. of C.....	2 75
West Hampton. Cong. Ch. \$17.—Ladies	
Benev. Soc. \$11., for a Pupil, Atlanta U.	28 00
Whately. Cong. Ch.....	6 49
Williamsburgh. Cong. Ch.....	30 00
Worcester. Salem St. Cong. Ch. \$217.,	
Central Ch. and Soc. \$94.37., Union Ch.	
\$79.09., Pomroy Knowlton \$5.....	395 46
CONNECTICUT, \$677.95.	
Black Rock. First Cong. Ch.....	17 05
Bloomfield. Cong. Ch. to const. MRS. MARY	
E. JEROME, L. M.....	49 00
Broad Brook. Cong. Ch.....	58 50
Clinton. "A Friend," for a Pupil, Atlanta	
U.....	24 00
Hartford. Pearl St. Cong. Ch. \$105.25., C.	
W. K. 50c.....	105 75
Hockanum. Mrs. E. M. Roberts.....	5 00
Lebanon. First Cong. Ch.....	90 00
New London. First Cong. Ch.....	182 53
Plainfield. "A Friend," for N. and A.	
Inst., Hampton, Va.....	20 00
Thomaston. W. N.....	1 00
Winstead. First Cong. Ch. (\$30. of which	
from Mrs. Lavinia Hall, to const. SAMUEL	
A. WETMORE, L. M.).....	92 45
West Winstead. Second Cong. Ch. M. C.	
Coll.....	32 67
NEW YORK, \$615.09.	
Belfast. S. W. M.....	25
Blodgett Mills. Mrs. Jennie S. Spencer, for	
a Pupil, Atlanta U.....	11 00
Brooklyn, E. D. New England Ch. (M. E.	
Snook).....	3 00
Candor. Cong. Ch. ad'l. to const. Mrs.	
WM. F. YOUNG, Mrs. JEROME THOMPSON	

and DEA. J. B. HART, L. M's.....	30 35
Carlton. Mrs. W. F. S.....	1 00
Cincinnati. "A few friends," by M. G.	
Lee.....	10 00
Dobb's Ferry. Mrs. C. T. Lewis.....	5 00
Gaines. First Cong. Sab. Sch.....	11 24
Geneseo. "A Friend" \$2.,..... 50c. for	
Student N. and A. Inst., Hampton, Va.....	2 50
Hamilton. ESTATE of Dea. Ebenezer Still-	
man, by Francis W. Stillman, Ex. \$500.	
ack. incorrectly from Wethersfield, Conn.	
in Dec. number.....	
Harlem. Ref. Ch. Sab. Sch.....	50 00
Lima. "S. S." \$5., Messrs D. & L. Day	
\$2., 3 Individuals \$1. ea., Others 75c., for	
Student N. and A. Inst., Hampton, Va.....	10 75
Marcellus. First Cong. Ch.....	12 00
Moirs. Dea. I. Spencer.....	5 00
Middletown. Cong. Ch.....	27 50
Millville. L. B. Rogers.....	12 00
Minetto. E. W. Huntington.....	20 00
New York. "A Friend" \$50. for a Teacher,	
—F. Marquand \$43. for a Pupil, Atlanta	
U.—Ch. of the Puritans \$15., B. M. H. 50c.	108 50
North Bergen. Rev. S. Carver to const.	
Mrs. LYMAN CARVER, L. M.....	30 00
Otisco Valley. Mrs. Olive S. Frisbie.....	100 00
Panama. Coll. Union Thanksgiving Ser-	
vice Presb. Ch.....	5 00
Penn Yan. M. Hamlin \$100.—C. A. Hamlin	
\$10., for a Pupil, Atlanta U.....	110 00
Sherburn. M. A. W. 50c., and pkg. of	
Papers.....	50
Spencerport. Mary E. Dyer, for a Pupil,	
Atlanta U.....	5 00
West Bloomfield. Hon Arden Woodruff...	30 00
Winfield. Cong. Ch.....	14 50

NEW JERSEY, \$392.88.

Clifton. Mrs. Chas. Lyon \$10., "E. C." \$5.	15 00
Elizabeth. Westminster Presb. Ch. \$61.,	
E. W. 50c.....	61 50
Jersey City. First Cong. Sab. Sch. by Mrs.	
M. J. Kip, for a Teacher.....	87 50
Orange. Trinity Cong. Ch. to const. REV.	
Geo. E. ADAMS, D. D., REV. F. A. ADAMS	
and J. L. HALSEY, L. M's.....	148 88
Roseville. W. R. Freeman, to const. Mrs.	
C. E. FOOTE, L. M.....	30 00
Woodbridge. Miss S. W. Stansbury, for a	
Pupil, Atlanta U.....	25 00
—"Hearts Content.".....	25 00

PENNSYLVANIA, \$191.

Erie. "A Friend.".....	10 00
Lock Haven. G. B. P.....	1 00
Philadelphia. M. A. Longstreth \$60., for	
Atlanta U., and to const. THEODORE H.	
MORRIS and FREDERICK W. MORRIS, L.	
M's.—A. G. Rowland \$5.....	65 00
Sharpsburgh. Joseph Turner, C. E. Turner	
and Amelia Turner \$5. ea., for Freedmen,	
Indian and Foreign M.....	15 00
Washington. Mrs. Mary H. McFarland...	100 00
West Alexander. Thomas McCleery, Box	
C.....	

DISTRICT OF COLUMBIA.

Washington. Mrs. Annie S. Banfield.....	40 00
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KENTUCKY.

Lexington. Normal Sch.....	46 25
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TENNESSEE, \$1,143.69.

Chattanooga. Rev. E. O. Tade, for a Pupil,	
Atlanta U.....	6 00
Memphis. LeMoine Inst. \$324.60., Other	
Sources \$38.50.....	363 10
Nashville. Fisk University.....	774 59

NORTH CAROLINA.

Raleigh. Washington Sch.....	24 66
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SOUTH CAROLINA, \$211.76.

Charleston. Avery Inst. \$206.96., Other	
Sources \$430.....	211 26
Mayesville. Miss K. M.....	50

GEORGIA, \$1,643.

Atlanta. Atlanta University \$1,166.50., Sale of Land \$49.25., J. W. Hartsfield \$2.25.—	
Pub. Sch. Fund \$245., Rent \$15.....	1478 00
Brunswick. Miss S. H. Champney.....	1 50
Macon. By Rev. E. E. Rogers.....	5 00
Savannah. Beach Inst.....	158 50

ALABAMA, \$333.45.

Montgomery. Swayne Sch.....	50 00
Seima. Cong. Sab. Sch.....	15 00
Talladega. Talladega College \$266.45., Other Sources \$2.....	268 45

LOUISIANA, \$120.25.

Baton Rouge. Freedmen.....	6 50
New Iberia. Freedmen.....	17 00
New Orleans. Straight University \$95.50., Howard Ch. \$1.25.....	96 75

TEXAS, \$160.75.

Brenham. Miss M. S. H.....	50
Galveston. Barnes Institute.....	30 25
Indianola. Pub. Sch. Fund.....	130 00

OHIO, \$287.53.

Brighton. Cong. Ch.....	6 00
Cleveland. Mrs. E. E. Taylor.....	50 00
Delaware. N. W. H.....	1 00
Deerfield. William Penn to const. Mrs. CATHERINE PENN, L. M.....	30 00
East Toledo. Cong. Ch.....	14 00
Gallipolis. E. A. Cooley.....	5 00
Hudson. Wm. Pettingell.....	5 00
Kinsman. Presb. Ch.....	33 85
Maysville. N. C. A.....	1 00
Painesville. E. H. S.....	50
Ripley. Mrs. Mary Tweed.....	5 00
Ruggles. Cong. Ch.....	22 00
Tallmadge. Mrs. A. Scott, for Talladega C.....	25 00
Wayne. Cong. Sab. Sch.....	7 68
Wellington. First Cong. Ch.....	74 50
West Farmington. "E. M.".....	2 00
— "A Friend.".....	5 00

INDIANA.

Stockwell. Miss M. L. Newcomb, for a Student.....	50 00
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ILLINOIS, \$328.61.

Chicago. Tabernacle Cong. Ch. (in part.)..	30 00
Danby. J. N. Nind.....	10 00
Farmington. Phineas Chapman.....	45 00
Forest. Mrs. E. S. Knight and other Friends, for Pine Bluff.....	10 00
Galesburg. Mrs. Julia T. Wells.....	15 00
Glencoe. Mon. Con. Coll.....	9 30
Homer. Cong. Ch.....	7 60
La Harpe. Union Thanksgiving Coll.....	6 75
Lockport. Cong. Ch. \$11.06., Dea. Frank, H. Norton and I. Preston \$5. ea., Dea. G. \$1.....	27 06
Morris. "A Friend.".....	5 00
Princeville. Elmira Jones.....	5 00
Providence. Cong. Ch. (ad'l.).....	8 65
Richmond. R. R. Crosby.....	2 00
Saint Charles. D. F.....	1 00
Sparta. Coll. School District Prayer-meeting.....	15 25
Sterling. "A Friend.".....	30 00
Stearling. Samuel Plumb.....	100 00
Wheaton. First Ch. of Christ, (ad'l.).....	1 00

MICHIGAN, \$657.56.

Alamo. Julius Hackley.....	10 00
Clinton. Cong. Ch. \$7.50., Cong. Sab. Sch. \$1.50.....	9 00
Galesburg. P. H. Whitford, to const. DE A. W. MILLS, L. M.....	30 00
Grand Rapids. Abijah Wood, case Boots and Shoes, Val. \$100.....	
Hillsdale. T. F. Douglass.....	5 00

Milford. Wm. A. Arms to const. ANSLEY A. ARMS, L. M.....	30 00
Pine Run. Cong. Ch.....	7 21
Portland. Cong. Ch.....	11 00
St. Johns. Cong. Ch.....	5 50
— "An Old Friend.".....	49 85
— "A Friend in Michigan.".....	500 00

WISCONSIN, \$542.83.

Beloit. A Friend \$10., Beloit College Miss. Soc. \$4.....	14 00
Cambria. ESTATE of Mrs. Nancy Williams, by Rev. Rees Evans.....	50 00
Fort Howard. Cong. Ch.....	15 00
Jacksonville.....	8 40
Mazo Manie. R. L.....	1 00
Milwaukee. GEORGE J. ROGERS to const. himself L. M.....	30 00
Racine. Mrs. M. B. E.....	50
Sparta. Cong. Sab. Sch.....	14 93
Tomah. Cong. Ch.....	9 00
— "A Friend," through Mrs. J. Porter, (\$100 of which for Texas.).....	400 00

IOWA, \$108.05.

Chester. Cong. Ch.....	15 25
Clinton. Cong. Sab. Sch. for a Pupil, Atlanta U.....	25 00
Elk River. Cong. Ch.....	5 40
Genoa Bluff. Cong. Ch.....	9 40
MacGregor. Woman's Miss. Soc. bal. to const. Mrs. R. GRANT, L. M.....	26 00
Otho. Cong. Ch.....	7 00
Wilton. Mrs. S. B. Rider.....	10 00
Witttemberg. Cong. Sab. Sch.....	10 00

MINNESOTA, \$84.18.

Hutchinson. "A Friend.".....	5 00
Minneapolis. Plymouth Ch. \$13.28., Vine St. Cong. Ch. \$10.40.....	23 68
Plainview. Cong. Ch. Sab. Sch.....	55 50

NEBRASKA.

Columbus. E. M. Sparhawk, for Talladega C.....	1 50
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TEXAS.

Texas Creek. Strong Burnell.....	5 00
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CALIFORNIA, \$10.50.

San Francisco. Chinese.....	7 50
Sonoma. Cong. Ch.....	3 00

DOMINION OF CANADA.

Sherbrooke. Thomas S. Morey to const. Mrs. M. P. SELLMER, L. M.....	30 00
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GREAT BRITAIN.

FREEDMEN'S MISSIONS AID SOCIETY.

ENGLAND.

Bristol. Wm. Somerville £10.....	
London. Rev. A. King £10.2s., Mrs. L. D. Bevan £5., Elliott Stock £5., Finsbury Cong. Ch. £1.10s., L. Peacock 10s., Wm. Chambers 10s., Samuel Pretious 10s., Rev. Robert Gordon 10s.6d., John Stubb (Books) £15., Rev. Dr. David Thomas (Books) £1.....	
Manchester. George Hadfield £50.....	
Newport Pagnell. R. Littleboy £25.....	

IRELAND.

Belfast. Miss Ellen Hamilton £1000., John Getty £5., Rev. Andrew Crawford £1., James Maxwell 10s., Mary Jane Allen 10s., Thos. Crawford 10s., Mrs. Nixon 3s.6d.....	6,229 02
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Total,.....\$18,534 81

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to your *post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 202 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.